THE

GENERAL ASSEMBLY'S

MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER:

FOR 1807.

WILLIAM P. FARRAND, EDITOR.

VOL. III.

PHILADELPHIA:

PUBLISHED BY WILLIAM P. FARRAND AND CO.

FRY AND KAMMERER, PRINTERS.

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FOR 1807.

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OF THE

GENERAL ASSEMBLY

OF THE PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

BY WILLIAM P. FARRAND, EDITOR.

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The Evangelical Intelligencer.

JOHN RODGERS, D.D.

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ASSEMBLY'S MISSONARY MAGAZINE;

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VOL. III. JANUARY, 1807. No. I.

BIOGRAPHY.

THOMAS GOUGE.

[*From Middleton's Biographia Evangelica.*]

THE following extraordinary character of this extraordinary man was drawn by the famous Dr. Tillotson, when dean of Canterbury, and is taken from his funeral sermon, preached at St. Ann's, Blackfriars, November the 4th, 1681.

I must confess (says Dr. Tillotson) that I am no friend to funeral panegyrics, where there is nothing of extraordinary worth and merit in the party commended, to give occasion and foundation for them: In such cases, as praises are not due to the dead, so they may be of ill consequence to the living: Not only by bringing those of our profession, that make a practice of it, under the suspicion of officious and mercenary flattery; but likewise, by encouraging men to hope, that they also may be well spoken of, and even sainted when they are dead, though they should have done little or no good in their life: But yet on the other hand, to commend those excellent persons, the virtues of whose lives have been bright and exemplary, is not only a piece of justice due to the dead, but an act of great charity to the living; setting a pattern of well-doing before our eyes, very apt and powerful to incite and encourage us *to go and do likewise*. Upon both these considerations, first, to do right to the memory of so good a man, and then, in hopes that the example may prove fruitful, and have a considerable effect upon others, to beget the like goodness and charity in them, I shall endeavour, in as narrow a compass as may be, to give you the just character of this truly pious and charitable man; and by setting his life in a true light, to recommend with all the advantage I can, so excellent a pattern to your imitation.

He was born at Bow near Stratford, in the county of Middlesex, the nineteenth day of September, 1605. He was bred at Eton school, and from thence chosen to King's-college, in Cambridge, being about twenty years of age, in the year 1626. After he had filled the course of his studies, and taken his degrees, he left the university and his fellowship, being presented to the living of Colsden near Croydon in Surry, where he continued about two or three years; and from thence was removed from St. Sepulchre's in London, in the year 1638; and the year after, thinking fit to change his condition, matched into a very worthy and antient family, marrying one of the daughters of Sir Robert Darcy. Being thus settled in this large and populous parish, he did, with great solicitude and pains, discharge all the parts of a vigilant and faithful minister, for about the space of twenty-four years. For besides his constant and weekly labour of preaching, he was very diligent and charitable in visiting the sick, and ministering, not only spiritual counsel and comfort to them, but likewise liberal relief, to the wants and necessities of those that were poor and destitute of means to help themselves in that condition. He did also every morning throughout the year, catechise in the church, especially the poorer sort, who were generally most ignorant; and to encourage them to come thither, to be instructed by him, he did once a week, distribute money among them, not upon a certain day, but changing it on purpose as he thought good, that he might thereby oblige them to be constantly present: These were chiefly the more aged poor, who being past labour, had leisure enough to attend upon this exercise. As for the other sort of poor, who were able to work for their living, he set them at work upon his own charge, buying flax and hemp for them to spin; and what they spun, he took off their hands, paying them for their work, and then got it wrought into cloth, and sold it as he could, chiefly among his friends, himself bearing the whole loss. And this was a very wise and well-chosen way of charity, and in the good effect of it, a much greater charity, than if he had given these very persons freely for nothing, so much as they earned by their work; because by this means he took many off from begging, and thereby rescued them at once from two of the most dangerous temptations of this world, idleness and poverty; and by degrees, reclaimed them to a virtuous and industrious course of life; which enabled them afterwards to live without being beholden to the charity of others.*

* It was this plan so happily devised and in which Mr. Gouge was so successful in his own parish, that gave the first hint to the worthy Mr. Thomas Firmin in forming his famous work of the same nature, but upon

I must content myself (says archbishop Tillotson) to pass over many things worthy to be remembered of Mr. Gouge, and to speak only of those virtues of his which were more eminent and remarkable. Of his piety towards God, which is the necessary foundation of all other graces and virtues, I shall only say this, that it was great and exemplary, but yet very still and quiet, without stir and noise, and much more in substance and reality, than in show and ostentation; and did not consist in censuring and finding fault with others, but in the due care and government of his own life and actions, and in *exercising* himself *continually to have a conscience void of offence towards God, and towards men;* in which he was such a proficient, that even after long acquaintance and familiar conversation with him, it was not easy to observe any thing that might deserve blame. He particularly excelled in the more peculiar virtues of conversation, in *modesty*, *humility*, *meekness*, *cheerfulness*, and in *kindness* and *charity*, *towards all men*.

So great was his modesty, that it never appeared either by word or action, that he put any value upon himself. This I have often observed in him, that the charities which were procured chiefly by his application and industry, when he had occasion to give an account of them, he would rather impute to any one who had but the least hand, and part in the obtaining of them, than assume any thing of it to himself. Another instance of his modesty was, that when he had quitted his living of St. Sepulchre's, upon some dissatisfaction about the terms of conformity, he willingly forebore preaching, saying, "There was no need of him here in London, where there were so many worthy ministers; and that he thought he might do as much, or more good, in another way, which could give no offence." Only in the latter years of his life, being better satisfied in some things he had doubted of before, he had licence from some of the bishops to preach in Wales in his progress; which he was the more willing to do, because in some places, he saw great need of it; and he thought he might do it with greater advantage, among the poor people, who were the more likely to regard his instructions, being recommended by his great charity, so well known to them, and of which they had so long had the experience and benefit. But where there was no such need, he was very well contented to hear others persuade men to goodness, and to practise it himself.

a much larger scale. This plan was prosecuted for many years in London with such zeal and success, that many hundreds of poor children and others who lived idle before, and unprofitable both to themselves and the public, were maintained at work and taught to earn their own livelihood.

He was *clothed with humility*, and had in a most eminent degree, that *ornament of a meek and quiet spirit, which* St. Peter says, *is in the sight of God of* so *great price:* So that there was not the least appearance either of pride or passion in any of his words or actions. He was not only free from anger and bitterness, but from all affected gravity and moroseness. His conversation was affable and pleasant; he had a wonderful serenity of mind, and evenness of temper, visible in his very countenance; he was hardly ever merry, but never melancholy and sad; and for any thing I could discern, after a long and intimate acquaintance with him, he was, upon all occasions and accidents, perpetually the same; always cheerful, and always kind; of a disposition ready to embrace and oblige all men; allowing others to differ from him, even in opinions that were very dear to him; and provided men did but *fear God and work righteousness*, he loved them heartily, how distant soever from him in judgment about things less necessary: In all which, he is very worthy to be a pattern to men of all persuasions whatsoever. But that virtue, which of all others shown brightest in him, and was his most proper and peculiar character, was his cheerful and unwearied diligence in acts of pious charity. In this he left far behind him all that ever I knew, and, as I said before, had a singular sagacity and prudence, in devising the most effectual ways of doing good, and in managing and disposing his charity to the best purposes, and the greatest extent; always, if it were possible, making it to serve some end of piety and religion; as the instruction of poor children in the principles of religion, and furnishing grown persons that were ignorant, with the Bible and other good books; strictly obliging those to whom he gave them, to a diligent reading of them, and when he had opportunity, exacting of them, an account how they had profited by them.

In his occasional alms to the poor, in which he was very free and bountiful, the relief he gave them, was always mingled with good counsel, and as great a tenderness and compassion for their souls as bodies; which very often attained the good affect it was likely to have, the one making way for the other, with so much advantage, and men being very apt to follow the good advice of those who give them in hand so sensible a pledge and testimony of their good will to them. This kind of charity must needs be very expensive to him; but he had a plentiful estate settled upon him, and left him by his father; and he laid it out as liberally, in the most prudent and effectual ways of charity he could think of, and upon such persons, as, all circumstances considered, he judged to be the fittest and most proper objects of it. For about nine

or ten year last past, he did, as is well known to many here present, almost wholly apply his charity to Wales, because there he judged was most occasion for it: And because this was a very great work, he did not only lay out upon it, whatever he could spare out of his own estate, but employed his whole time and pains, to excite and engage the charity of others for his assistance in it. And in this, he had two excellent designs: One, to have poor children brought up to read and write, and to be carefully instructed in the principles of religion: The other, to furnish persons of grown age, the poor especially, with the necessary helps and means of knowledge, as the Bible, and other books of piety and devotion, in their own language; to which end he procured the church-catechism, besides several other useful treatises, some of them to be translated into the Welch tongue, and great numbers of all them to be printed, and sent down to the chief towns in Wales, to be sold at easy rates, to those that were able to buy them, and to be freely given, to those that were not.

And in both these designs through the blessing of God, upon his unwearied endeavours, he found very great success. For by the large and bountiful contributions, which chiefly by his industry and prudent application, were obtained from charitable persons, of all ranks and conditions; from the nobility and gentry of Wales, and the neighbouring counties, and several of that quality in and about London; from divers of the right reverend bishops, and of the clergy; and from that perpetual fountain of charity the city of London, led on, and encouraged by the most bountiful example of the right honourable the lord mayor, and the court of aldermen; to all which he constantly added two-thirds of his own estate, which, as I have been credibly informed, was two hundred pounds a year: I say, by all these together, there were every year eight hundred, sometimes a thousand poor children educated, as I said before; and by this example, several of the most considerable towns of Wales, were excited to bring up, at their own charge, the like number of poor children, in the like manner, and under his inspection and care. He likewise gave very great numbers of the books above-mentioned, both in the Welch and English tongues, to the poorer sort; so many as were unable to buy them, and willing to read them. But which was the greatest work of all, and amounted indeed to a mighty charge, he procured a new and very fair impression of the Bible and liturgy of the church of England in the Welch tongue, the former impression being spent, and hardly twenty of them to be had in all London, to the number of eight thousand; one thousand whereof were freely given

to the poor, and the rest sent to the principal cities and towns in Wales, to be sold to the rich, at very reasonable and low rates, viz. at four shillings a-piece, well bound and clasped; which was much cheaper than any English Bible was ever sold, that was of so fair a print and paper: A work of that charge, that it was not likely to have been done any other way; and for which this age, and perhaps the next, will have great cause to thank God on his behalf.

In these good works, he employed all his time, and care, and pains, and his whole heart was in them; so that he was very little affected with any thing else; and seldom either minded, or knew any thing of the strange occurrences of this troublesome and busy age, such as I think are hardly to be paralleled in any other: Or if he did mind them, he scarce ever spoke any thing about them. For this was the business he laid to heart, and knowing it to be so much, and so certainly the will of his heavenly Father, it was his meat and drink to be doing of it: And the good success he had in it, was a continual feast to him, and gave him a perpetual serenity, both of mind and countenance. His great love and zeal for this work, made all the pains and difficulties of it seem nothing to him: He would rise early, and sit up late, and continue the same diligence and industry to the last, though he was in the threescore and seventeenth year of his age. And that he might manage the distribution of this great charity with his own hands, and see the good effect of it with his own eyes, he always once, but usually twice a year, at his own charge, travelled over a great part of Wales, none of the best countries to travel in: But for the love of God and men, he endured all that, together with the extremity of heat and cold, which, in their several seasons are both very great there, not only with patience, but with pleasure. So that all things considered, there have not, since the primitive times of christianity, been many among the sons of men, to whom that glorious character of the Son of God, might be better applied, that *he went about doing good*.

For several years before he died, without any other consideration but that of charity, he employed his constant pains in catechising the poor children of the hospital of Christ-church in London; wisely considering of how great consequence it was to this city, to have the foundations of religion well laid in the tender years of so many persons as were afterwards to be planted there in several professions; and from a true humility of mind, being ready to stoop to the meanest office and service to do good. I have often heard (adds the Archbishop) from an intimate friend of his

that he would sometimes with great pleasure say, "That he had two livings which he would not exchange for two of the greatest in England," meaning Wales and Christ's-hospital. Contrary to common account, he esteemed every advantage of being useful and serviceable to God and men a *rich benefice*, and those his best patrons and benefactors, not who did him good, but who gave him the opportunity and means of doing it. I will add but one thing more, concerning our deceased brother; that though he meddled not at all in our present heats and differences as a party, having much better things to mind; yet, as a looker-on he did very sadly lament them; and for several of the last years of his life, he continued in the communion of our church, and, as he himself told me, thought himself obliged in conscience so to do. It so pleased God, that his death was very sudden; and so sudden, that, in all probability, he himself hardly preceived it, when it happened; for he died in his sleep; so that we may say of him, as is said of David, *after he had served his generation, according to the will of God*, he fell asleep.

He died October 29, 1681, in the seventy-seventh year of his age, and was buried at St. Anne's, Black-friars.

The reader will recollect, concerning this highly favoured parish, that not many years before Dr. William Gouge was its excellent pastor. The present time, through God's great goodness, will be no less memorable, than any which hath passed over it, for both the ability and success with which the gospel hath been delivered in this place by its present most valuable and faithful Incumbent and Lecturer.

There hath been also another eminent minister of this name among the Dissenters, who died in January 1700, and whom Dr. Watts hath honoured by an elegant poem in his Horæ Lyricæ.

Mr. Timothy Rogers, A. M. who collected our author's works, before in separate treatises, and published them in one volume, says, in his preface, "This excellent servant of Christ not only spake for his great and good Master whilst he was alive, but now he is dead he also speaks for him, though not from the pulpit, but the press; and hath sown the seed which shall arise to a glorious harvest. A mighty strain of seriousness runs through all the writings of this good man. A catholic spirit, and a zealous concern for moderation among PROTESTANTS of all persuasions does every where show itself; as he was in a remarkabe degree very moderate, so he would have his readers to be. His design in his works is manifestly this, that the readers should not dispute much, but live well; as knowing that there is a greater amiableness in

charity than in controversy: That quiet and heavenly grace will abide, when the noise and hurry of this disagreeing world is over. Whilst I read his practical writings I am, as it were, in a house well furnished, where there is every thing for the convenience and delight of life; there wants nothing here to compose an entire body of religion in its beauty, power, and extent.

The following are the titles of the several treatises contained in his Works. "I. A Word to Sinners: And a Word to Saints. II. The Principles of Christian Religion explained to the capacity of the meanest, with Prayers for Families, and on other Occasions. III. The Surest and Safest Way of *Thriving:* Or, a Conviction of that grand Mistake in *many*, 'That what is given to the Poor, is a Loss to their Estate;' which is directly contrary as to the Experiences of the Charitable; so to the Testimony of God's Spirit in divers places of Scripture: As Prov. xi. 2. Ib. xix. 17. Luke vi. 38. Psal. xxxvii. 26." There are several large Prefaces to this Treatise; one by John Owen, one by Thomas Manton, a third by William Bates, and the fourth by Richard Baxter. "IV. Christian Directions, showing how to walk with God all the Day long. With a Dedication to the Inhabitants of St. Sepulchre's, then his Parishioners; dated December 20th, 1660. V. The Christian Housholder. Josh. xxiv. 15. *As for me and my house, we will serve the Lord.* VI. The Young Man's Guide through the Wilderness of this World, to the heavenly Canaan, &c. With a large Epistle Dedicatory to the Youth of England, especially to those who are in or about the city of London. VII. The Principles of Christian Religion, with Practical Applications to each Head, in two Parts, designed as an Help to Family Catechising; with Prayers for Families and particular Persons. With an Epistle Dedicatory to Parents and Governours of Families. The third of December, 1678. VIII. A Sermon on Good Works, wherein several Cases of Conscience concerning Alms-giving are resolved. With an Epistle Dedicatory to Mrs. Parthenia Lowman."

RELIGIOUS AND MORAL DISCUSSIONS.

ON THE PERVERSION OF THE SACRED SCRIPTURE.

In *Paul's epistles are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.* Such persons as the apostle Peter describes are to be found in every age. Are they *unstable* like the rolling waves of the sea? They are *unlearned.* The unlearned, of whom the apostle speaks, are the *spiritually* unlearned; those who are not acquainted with the teachings of the Divine Spirit. Are some things in Paul's epistles hard to be understood? The things, though certain truths, and as plain as their sublime nature will admit, are misapprehended, disrelished, disesteemed, rejected by weak, carnal, prejudiced minds. The apostle says not that *all* things in Paul's epistles are hard to be understood. He says that there are *some* such things. These things are *wrested;* are put upon the rack, like a condemned criminal, and tortured into a wrong meaning and use. Tortured! by whom? by men, who are either unskilful in the word of righteousness, or sceptical in their principles. But is the perversion of sacred scripture confined to obscure passages? No. The apostle informs us that they wrest also *the other scriptures* to their own destruction; and it is the perversion of plain passages that is chiefly contemplated in this short dissertation.

Unwilling to occupy an undue portion of the Magazine, I must be concise. Of those, or to those, who, in express terms, deny the scriptures to be the word of God, I shall say nothing. Them I leave to the righteous judgment of Heaven; praying, however, that, before they go hence, they may see their error. Nor shall I say much to the sons of profane mirth, of impious buffoonery, of contemptible unsanctified wit, who enliven their festive hours by an irreverent use of sacred story. Despicable, detestable, dangerous habit! "A good man," says Dr. Johnson, "will not do it, because it is profane. A man of real wit will not do it, because it is vulgar." Ah! may we never think or speak of the holy word of the living God but with an imagination overawed and controuled!

There are three ways of perverting the sacred scriptures, to which I shall, at this time, confine my attention.

I. Under the influence of an ungoverned imagination, and a vicious taste, some pervert the very *letter* of holy writ. Great

abuses have proceeded from a wantonness of imagination, which affects to graft its own extravagant conceits on every subject. The Mosaic history of the fall has been supposed to be an allegory. The miracles of the gospel, though recorded in all the simplicity of historic truth, yet have received the same treatment from both the friends and the enemies of our holy religion; to the great discredit of its evidence, and perversion of its design. Venerable as is the name of Grotius, our respect for it is diminished by his annotations on the 53d of Isaiah; which he applies to the prophet Jeremiah, though it is as full of the Messiah as the sun is of light, and several passages of it are applied to him by the writers of the New Testament.

It is a good maxim that the *literal* sense of the scripture should never be rejected when it is consistent with the universal harmony. This maxim, however, is not suited to a taste which delights to trade in nothing but metaphor and allegory. *Launch out into the deep, and let down your nets for a draught.* To affix to these words a sense different from the literal signification requires a considerable share of invention. We read that our divine Lord cast out of Mary Magdalene seven devils. The seven devils, say some, were seven *lusts.* It appears fully as proper to say that the man in the parable, who fell among thieves, was Adam; and that the devils were the thieves. Immediately after the celebration of the Lord's supper, a clergyman preached from the following words, *Gather up the fragments that remain, that nothing be lost.* The injunction to *baptize* the nations is too plain to be misunderstood. But, if we may believe a certain sect, an allegorical baptism is intended.

To make *figurative* texts literal is the opposite extreme. *Thou shall bind the words, which I command thee, for a sign upon thine hand, and they shall be as frontlets between thine eyes.* By the Pharisees these words were literally understood: writing the commandments on two rolls of parchment, they placed one on the left arm, and bound the other on the eyebrows. *He healed all that were sick that it might be fulfilled, which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.* Hence Socinians infer that *bearing our griefs, and carrying our sorrows,* imply no more than healing bodily diseases. When the church is said to be built upon a *rock;* when the apostle calls Jesus a *living stone;* when he is called a *living way;* when the *bread* in the sacrament is called the Lord's body; when he calls himself the *bread of life;* the phraseology is evidently figurative.

II. To support error by a misapplication of detached verses and sentences, is another way of perverting the sacred scriptures. "The scripture is the best interpreter of itself." This is another good maxim. Hence every text should be explained consistently with the connexion; every book, every epistle with its general design; and every part of the sacred volume with the unity of the whole. In natural philosophy we do not invent theories; and, by assumed principles, explain the phenomena; but first collect facts, then investigate causes, and upon these erect a system of nature. Nor must we interpret the holy word of God by our own fanciful hypotheses.

Those, who deny the Redeemer's supreme Godhead, the atonement, and the personality of the Holy Spirit, have unfurled the standard of defiance against the Eternal. To pervert the epistle to the Romans, and that to the Galatians, the enemies of the doctrines of grace have laboured with all their strength. Of the christian system, the doctrine of original sin is an essential part. This doctrine the scriptures teach in terms the most express. In every page it is supposed. But the prophet has said, that *the son shall not die for the iniquity of his father*. Methinks it must be evident to every man of common sense, to every man of common candour, that the prophet is not speaking of the first father of the human race, with whom the covenant of works was made, and from whom we derive both guilt and corruption. *Jesus was made a little lower than the angels for the suffering of death, that he, by the grace of God, should taste death for every man. As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. As in Adam all die, even so in Christ shall all be made alive.* These declarations have been shamefully perverted by the opposers of *particular* redemption. *Ye will not come to me that ye might have life.* These words by the adorers of free will. *He hath not beheld iniquity in Jacob, nor perverseness in Israel.* These by the Antinomians. *Whosoever is born of God doth not commit sin.* These by the Perfectionists.

Because it is said, *He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God*, the mere moralist depends upon his good works. Because it is said, *Blessed are they that hunger and thirst after righteousness, for they shall be filled*, others satisfy themselves with good meanings and desires. Because it is said, *When the wicked man turneth away from his wickedness that he hath done, and doeth that which is lawful and*

right, he shall save his soul alive, many suppose that they can repent at any time; can, in one propitious moment, immediately before death, assume a temper of mind becoming their condition. Because it is said, *Be not righteous over-much, nor make thyself over-wise*, there are persons who imagine that a man may be too righteous or too wise.

III. We pervert the scriptures when we take encouragement from them to continue in the indulgence or practice of sin. Fatal delusion! Powerful opiate to stupify the conscience! In the prospect of some base assignation, does the adulterer comfort himself with the example of David? Does the profane swearer pacify his conscience with that of Peter? Deceiving themselves in this way, many go softly down to hell. In the human heart there must be a dreadful propensity to wrest the scriptures, which record the crimes of good men, not for our imitation, but for our warning. Reprove a *covetous* man; he will find some sacred weapon to disarm reproof. What! hath not God said that we shall labour six days; and that he, who provides not for his household, is worse than an infidel? True: But hath not the same God said that we shall relieve the fatherless and the widows; that we shall feed the hungry, and clothe the naked; and that our conversation must be *without covetousness?* Rebuke a man for intemperate passion, tell him that he may be intoxicated, as well with rage, as with the juice of the grape. He too will brandish a sacred weapon: *Be ye angry and sin not*. Ah! the apostle's words are not an exhortation to anger, which too often and too easily gets the ascendant. Some parents are so very severe and cruel to their children that they observe no bounds in correcting them. *Chasten thy son while there is hope; and let not thy soul spare for his crying*. This is their pretended warrant, and their apology. It is observed by the learned vicar of Beenham, that, did they understand the Hebrew language, they would perceive that the latter clause of the verse is mistranslated. "Suffer not thyself to be so transported as to cause him to die." In this form it is a solemn warning against brutal cruelty.

Tremendous the danger of those who are guilty of perverting the scriptures! Their *destruction!* Their *own* destruction! Their eternal destruction!

THE NEW SONG.

THE work of creation how stupendous! How glorious! What astonishing traces of wisdom and effects of power! What a boundless profusion of goodness! *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things,*

and for thy pleasure they are and were created. But the work of redemption, more stupendous and more glorious, is celebrated in loftier strains. *They*, the four living creatures, and four and twenty elders, *sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth.* Rev. v. 9.

The Divine Redeemer, *the Lion of the tribe of Judah, the root and the offspring of David, the slain Lamb that taketh away the sin of the world*, hath prevailed to open the book sealed with seven seals, which no man could open. To open it he hath authority. To open it he is well qualified. Of this high honour he is infinitely worthy.

The Redeemer's dignity and merit are the subject of the new song; the dignity and merit of his person, his office, and his sufferings. Wonderful Redeemer! Wonderful redemption! Wonderful the *manner*, in which he hath redeemed us! he was *slain*. Wonderful the price he paid for our redemption! *his own blood!* Wonderful the *magnitude* of the deliverance! From misery complete, to felicity supreme hath he redeemed us; redeemed us to the favour of God, which we had forfeited; to the service of God, which we had abandoned. Wonderful the *extent* of redemption! He hath *redeemed us out of every kindred, and tongue, and people, and nation.* Wonderful that he redeemed us; *unworthy us*, who possess no good quality to merit his favour; *guilty* us, who *were children of wrath, and heirs of hell.*

They sung a new song. All the creatures are introduced into the universal concert. Creatures, incapable of knowing its import, mingle their rude notes in the universal harmony. Even the inhabitants of the sea become vocal. (ver. 13.) But angels and redeemed men sing the lofty anthem with intelligence, affection, and real enjoyment.

Angels. *And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

With the nature and powers, exercises and enjoyments of angels, our acquaintance is very imperfect. We know, however, that they do homage to the glorious Mediator; and that their duty is their delight. To say that the angels derive no *personal*

advantage from the mediation of the son of God, we have no authority. Doubtless they derive from it a great accession of knowledge, of joy, and of honourable employment. Of *knowledge*. With wonder intense they look into the mystery of redemption, that *from the church they may learn the manifold wisdom of God*. Of *joy*. When, at the Saviour's incarnation, they sung *glory to God in the highest*, and on earth peace, and good-will towards men, the atmosphere resounded with their acclamations. Of *honourable employment*. To the Son of God, when he was in our world, they ministered with alacrity and fidelity. *Are they not all ministering spirits sent forth to minister for them, who shall be heirs of salvation?* Add to all this the high probability that to *elect angels* the Mediator is a *confirming head*. May I not say that he, who hath reconciled God to sinful men, hath reconciled angels to them? Hath he not united both angels and men in one *family*, if not in one *body?* We are *come to an innumerable company of angels*.

With angels, *the redeemed* from among men concur in singing the lofty anthem. THEY *sung a new song*. To celebrate the Redeemer's praise they are under *peculiar* obligations. Were they to refuse, the stones of the field would become vocal. But among them there is not one silent person; not one dissenting voice; not one languid accent. Better reason have they to say than the Jews had, when restored from captivity, *Our mouth is filled with laughter, and our tongue with singing: the Lord hath done great things for us, the Lord hath done great things for us, whereof we are glad.*

It deserves attention, that, when the different orders of creatures come forward to celebrate the Redeemer's praise, they all bring some diversity of expression; apparently conscious of the defectiveness of their most exalted exertions. Unequal to the sublime exercise are all their powers of conception and of utterance. Words of sufficient import are not to be found. Full of the subject, the angels use seven descriptive words; some of which are nearly synonymous.

I. The four living creatures, and four and twenty elders, before they begin to sing, *fall down*. (ver. 8.) Of their comprehensive song the words are few. Oppressed, delightfully oppressed, they fall down; an attitude of the profoundest reverence, and the deepest humility. Methinks their falling down is more eloquent than a volume of words.

II. They *have every one of them harps, and golden vials full of odours, which are the prayers of saints*. (ver. 8.) Every person, conversant with the book of *the Revelations*, must know that the

allusions in it to the splendid apparatus of the Jewish worship are very frequent. On harps the Jews played at their sacred festivals. Inconceivably more solemn and more delightful is the new song. Did the Jews burn incense before the Lord, in censers of pure gold? The intercession of Jesus is the true incense. But the prayers of saints are compared to incense; because, perfumed with his merit, and by him presented *upon the golden altar before the throne*, they are acceptable to God.

III. We are told, in the seventh chapter, that the redeemed *cry with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb.* And, in the nineteenth chapter, the apostle informs us, that he *heard a great voice of much people in heaven, saying, Alleluiah; salvation, and glory, and honour, and power unto the Lord our God.* How earnest! How zealous! How their bosoms burn with ardour to make his praise glorious! How they exert themselves above their own strength! But *in his strength* they praise him.

IV. They sing with *particular application. Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed* us. The angels sing in a more general way. Indeed there is a part of the song which they cannot sing. They can say, *Thou art worthy to take the book, and to open the seals thereof; for thou wast slain.* They can say, *Unto him that loved us.* But they cannot say, *Thou hast redeemed us to God by thy blood.* The redeemed mention the death of Jesus *as intended for them;* claim a special interest in it; and acknowledge their obligations to it in terms the most express.

V. At the close of the anthem, they say, with one voice, *Amen!* So say the angels, who also cry with a loud voice. But methinks the redeemed pronounce the word with peculiar emphasis.

ON THE WISDOM OF GOD IN GIVING TO OUR FIRST PARENTS IN THEIR STATE OF INNOCENCE, A POSITIVE, AND NOT A MORAL PRECEPT, AS THE TEST OF THEIR OBEDIENCE.

IMMEDIATELY after the creation of man, God placed him in the delightful garden of Eden, gave him liberty to eat of the fruit of every tree of the garden, excepting one, "the tree of knowledge of good and evil." This he was commanded not to touch, on the penalty of incurring the displeasure of God, and bringing upon himself and posterity a long train of temporal calamities, together with spiritual and eternal death. The positive command,

"But of the tree of the knowledge of good and evil thou shalt not eat of it," was designed as the test of his obedience. Yielding to the temptations of Satan, he tasted the forbidden fruit, and "brought death into the world and all our woe." Infidels have objected against this dispensation of divine providence, which doomed the race of man to suffer unnumbered evils for what they consider as a *small* offence.* Who could suppose, say they, that eating a little forbidden fruit, should bring upon man a wretched depravity of nature, and expose him to the awful frowns of his maker? Why was abstinence from the fruit of a certain tree made the test of the obedience of our first parents, when so many important moral precepts would have suited their condition better. This objection has been answered, in a very striking and satisfactory manner, by Mr. Stackhouse, in his history of the Bible. "The prohibition," says he, "of

* The eating of the forbidden fruit, however small an offence it may by some be considered, was certainly a crime of the greatest magnitude. The prohibition was in itself of a positive nature, but the moment it was given, it became a part of that rule which God prescribed to man to direct his obedience. It was not possible therefore to violate this prohibition, without offending against the fundamental principle of the divine government: which is, that every creature is bound to obey the will of God.

Now, it was as much the will of God that our first parents should abstain from eating of the tree above named, as that they should love him; and, the prohibition being given, it became utterly impossible for them to continue to love and obey him, unless they regarded the prohibition. Accordingly, the account given of the disobedience of man, by Moses, shows clearly that the moral law, and of course the great principle on which it is founded, were violated *previously* to the breach of the positive precept. Man did not eat of the forbidden fruit, until Satan, by his wicked suggestions, had polluted his soul, and excited in it criminal unbelief with respect to God's word, unjust suspicions of his goodness, and rebellious desires of independence: "Ye shall not surely die," said the tempter, "for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." *Gen.* iii. 5. When Satan had succeeded in bringing guilt upon the soul of man, his design was accomplished, and man ruined. The moral law being violated, the breach of the positive precept became a certain consequence: "And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat." *Gen.* iii. 6. The positive precept served this important purpose, that when broken, by eating the forbidden fruit, man could not deny his guilt, but was compelled to acknowledge it.

some enormous sin, or the injunction of some great rule of moral virtue, we perhaps may account a properer test of man's obedience: but if we consider the nature of things, as they then stood, we may find reason, perhaps, to alter our sentiments. The Mosaic tables are acknowledged by all to be a tolerably good system, and to comprise all the general heads of moral virtue, and yet, if we run over them, we shall find that they contain nothing suitable to man in the condition wherein we are now considering him.

Had God, for instance, forbidden the worship of false gods, or the worship of graven images, can we suppose that Adam and Eve, just come out of the hand of their maker, and visited every day with the light of his glorious presence, could ever have been guilty of these. Besides, that the worship of false gods and images was a thing which came into the world several hundreds of years afterwards, either to flatter living princes, or supply the place of dead ones, who the silly people fancied were become gods. Had he prohibited perjury and vain swearing, what possible place could these have had in the infant and innocent state of mankind? Perjury was never heard of till the world was better peopled, when commerce and trade came in use, when courts of judicature were settled, and men began to cheat one another, and then deny it, and so forswear it. And oaths and imprecations could never have a being in a state of innocence; they borrow their original manifestly from the sinfulness of human nature.

The like may be said of all the rest. How could Adam and Eve have honoured their father and their mother, when they never had any? What possible temptation could they have to be guilty of murder, when they must have acted it upon their own flesh? How could they commit adultery, when they were the only two upon the face of the earth? How be guilty of theft, when they were the sole proprietors of all? How bear false witness against their neighbour, or covet his goods, when there was never a neighbour in the world for them to be unjust to? And so, if we proceed to christian precepts, how could they love enemies, how could they forgive trespasses, when they had no one in the world to offend against them? And the duties of mortification and self denial, &c. how could they possibly exercise these, when they had no lust to conquer, no passion to overcome, but were all serene and calm within.

Since, therefore, all the moral precepts that we are acquainted with, were improper for the trial of man's obedience in his state of innocence, it remains that his probation was most properly to be effected by his doing or forbearing some indifferent action, neither good nor evil in itself, but only so far good or evil as it was commanded or forbidden. And if such a command was to be chosen, what can we imagine so natural and agreeable to the state of our first parents, (considering that they were to live all their lives in a garden) as the forbidding them to eat of the fruit of a certain tree in that garden, a tree hard at hand, and which might every moment be eaten of, and would, therefore, every moment give them an opportunity of testifying their obedience to God, by their forbearing it? A *wise* appointment this, had not the great enemy of mankind come in and defeated it."

A MEDITATION SUITABLE TO A CHRISTIAN PARENT PREVIOUSLY TO THE BAPTISM OF HIS CHILD.

God has been pleased to crown my marriage with the gift of a living child. Interesting gift! calculated to awaken both my gratitude and my solicitude; gratitude to God for his kindness in making me a parent, solicitude for the spiritual welfare of my child. Young immortal, candidate for eternal happiness, or eternal misery, how should the bowels of thy parent yearn over thee, when he recollects that, innocent as thou art with respect to actual transgression, thou art involved in all the ruins of man's apostacy, and, from the progenitors of the human race, inheritest guilt, pollution, and misery! What solicitude should be excited in the breast of thy parent, when he recollects that thy future happiness or misery may depend very much on the manner in which he shall discharge his duty of educating thee for God! Responsible for the welfare of an immortal being, O my God, awaken in me all the feelings that become a christian parent, and incline my heart, assiduously and without weariness, to train up my child in the nurture and admonition of the Lord. Give me wisdom, that I may, with prudence and fidelity, discharge my duty; not erring by a blind affection on the one hand, nor by undue severity on the other. May thy grace crown with success my endeavours to instruct and discipline my child in the way of salvation.

Blessed be God, that I am permitted and commanded to dedicate my child to him, in the holy ordinance of baptism. In

that ordinance, with what satisfaction and delight should I render back to my maker his precious gift; and, with what sincerity of heart, and solemnity of deportment, should I enter into those sacred engagements imposed by the ordinance.

Reflecting on the nature of baptism, I perceive how well calculated it is to prove beneficial to my child. In private, it is true, I have already dedicated him to God; but will it be of no advantage to repeat, in public, the act of dedication? My secret acts of self dedication to God, I repeat whenever I partake of the Lord's supper; and I humbly trust that I derive much benefit from an open and public devotion of myself to God. Every repetition of the act of dedication, though done in private, serves to impress my mind with a sense of the obligations that lie upon me to educate my child for God; how much more, then, must a public dedication of him, in the presence of my fellow christians, serve to deepen in my heart a sense of my duty? Surely it must be regarded as a high privilege, and singular advantage, to have offered up to the throne of grace, for me and my child, the prayers of a whole christian assembly. Besides, baptism being an ordinance of divine appointment, by attending on it in a suitable manner, I may, on this account, expect to derive from it much benefit. Were I asked why I expected to receive any advantage from having my child washed with water, I should reply, For the same reason that I expect advantage from eating the elements used in the Lord's supper. Taking the elements in obedience to the will of Jesus Christ, who instituted the ordinance to nourish the faith and spiritual life of his disciples, I am assured that this act of obedience will prove beneficial. In like manner, believing that Jesus Christ instituted baptism, and requires the dedication of children to God in that ordinance, I am persuaded that obedience to his will, in this instance, will not be in vain. Baptism I receive as a *seal of the promise which God made to Abraham, and, through him, to every believing christian*, "to be a God to him and to his seed," and to confirm my faith in that great promise on which the church is founded.

It is true, that my infant will be unconscious of what is done when he is baptised. But should it please God to spare his life, the time will arrive when he will be capable of understanding the nature of the ordinance, and of the obligations imposed on him by it. Then, if I live, it will become my duty to instruct him on the subject, and inform him that, dedicated to God, he is not his own, but the unalienable property of his maker. Then, I hope, to be enabled to open to him the nature of that gracious covenant, of

which baptism is the sign and seal, and to inform him that it is his distinguishing privilege, as well as sacred duty, to ratify his baptism by a personal acceptance of the promise, and personal submission to the duties of this covenant.

Should he prove perverse, and, influenced by an unbelieving spirit, assert that, as he did not consent to the act of dedication, he was free from any obligation arising from it, I shall maintain that he who created him had a perfect right to require me to dedicate him, and that it was my duty to comply; and prove that, from the requisition of God, and my act of compliance, most certainly results an obligation on him, which he cannot disregard, without showing contempt for a divine ordinance.

But having instructed him in the nature of baptism, and in the nature of that covenant, which it represents and seals, may I not indulge a hope, that he will yield when I address him in language becoming a christian parent, solicitous for the salvation of his child? My son, remember that by baptism you were devoted to God, and sealed as his peculiar property. Never forget this important fact. Regarding yourself as belonging to God, look up to him for grace to enable you to renew, personally, your baptismal engagements, and to live consistently with them. Seek it sincerely, and he will afford you his aid. He offers you all the spiritual benefits of his gracious covenant; to pardon, to sanctify, to guide, to comfort you, in a word, complete redemption. Admiring and adoring his condescending and merciful offer, accept it by faith in Jesus Christ. Take God, the Father, Son, and Holy Ghost, in whose name you were baptized, to be your God and portion; and, renouncing the world, the flesh, and the devil, surrender yourself to his service. Thus ratify your baptism, and lay hold on the covenant of grace. How obvious that such language, proceeding from an affectionate parent, anxious for their salvation, has a tendency to benefit baptized children?

For the confirmation of my faith, let me recollect some of the reasons that convince me that the baptism of infants is an institution of God. It were easy to show that the church, however diversified, in certain periods, by its outward administration, has always been *one society*. Founded on the same covenant of grace, the Patriarchal, Jewish, and Christian churches, are but parts of one universal church. *From the unity of the church it may be deduced, that all general promises, privileges, and laws, given to it in any period, belong to it in all periods, unless altered, revoked, or annulled by the great Head.* With Abraham God established

his covenant, and promised to be a God to him and to his seed. By virtue of this covenant, a church relation was formed between God and Abraham's seed, who, as a token of it, were, by divine direction, circumcised. Now, it is manifest, that this promise was a general one; and hence it follows that, unless it have been revoked, it must remain in the church to this day. I search the scriptures, but I see nothing to lead me to suppose that this great promise has been recalled. On the contrary, I see enough to satisfy my mind that it remains in force, and that all believers have an interest in it. In that very chapter* in which it is recorded, I see that Abraham was constituted the *head and representative of the church, in every age, to the end of time, and that as such he was contemplated when God entered into covenant with him.* "Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee." The construction which I give to this passage, is sanctioned by the sentiment of an apostle: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only; but who walk also in the steps of that faith of our father Abraham, which he had, being yet uncircumcised."† Being then the head and representative of believing christians, as well as of circumcised Jews, when the promise was made to him, it must doubtless remain as the inheritance of the christian church. To prove this, the apostle Paul goes into an argument in his epistle (ch. 3. 15—29.) to the Galatians. And, indeed, how could this promise be revoked, seeing the Abrahamic covenant is the covenant of grace?

The great promise made to Abraham continuing in the church, it is evident that the infant seed of christian parents are as much members of the visible church, as the infant seed of Jewish parents. Sustaining this relation to God, "who can forbid water that they should not be baptized?"‡ Baptism is now what circumcision was under the former dispensation, *a token of God's covenant.*§ As such it is applied to adults, and seals their relation to God; and why should it not be applied to their infant seed, who sustain a similar relation to God, by virtue of the same promise? It appears to have been the practice of the apostles to baptize

* Gen. xvii. 5. † Rom. iv. 11, 12. ‡ Act. x. 47. § Gen. xvii. 11.

children. For we read that St. Paul baptized Lydia and her household, the jailor and his household, Stephanus and his household.*

These are a few of the many reasons that convince me that the baptism of infants is *an institution of the great Head of the church.* Go, then, O my soul, and dedicate thy child, in holy baptism, to the service of thy God; and *do it in the faith of that great promise which God hath made,* "To be a God unto thee and unto thy seed." And, O my covenant Jehovah, unto thee I look for assistance in offering my child to thyself; and I beseech thee to accept him as thine own, and to make him a member of thine invisible church. Wash him in the blood of Jesus, sanctify him by thy Holy Spirit, and make him an heir of heaven. And to thy name, Father, Son, and Holy Ghost shall be all the glory. Amen.

OF ENOCH.

No. III.

[*Continued from Vol. II. page* 565.]

THE removal of God's people from this world to the next is an event always interesting; that of Enoch was attended with circumstances of a peculiar nature, which claim particular attention. Others *lived* so many years, he *walked* so many years, *with God:* they *died;* he *was not,* for God *took* him. A gate, effectually shut against the rest of mankind, admitted him into the invisible state. How he gained admittance, was of little consequence to himself, as an individual; for, compared with the happiness of a celestial, for which he was so prepared, the sufferings of death, however great, must have appeared light: but it was of vast consequence to others that, in his departure, his distinguished piety should receive strong marks of the divine approbation. He did not see death. In the commission which put the rest of mankind in the power of the king of terrors, he was excepted. An exception of this kind must have been known, that the end in view might be answered; which leads me to conclude that the manner of his departure was well known at that time, and the subject of common conversation.

His departure may be considered as it probably appeared to his contemporaries; and as it was experienced by himself.

Let it be remembered that there are various channels through which the blessings of God flow to his creatures; such as parents

* Acts. xvi. 15. 33. 1 Cor. i. 16.

to their children, rulers to their people, pastors to their flocks. Christ is the grand channel of communication between God and man, through which the rest are plentifully supplied. Angels act immediately under his authority, and through them, it is probable, his designs respecting this patriarch, so uncommon that they could not be executed by any medium then established, or any laws then known to operate, were carried into full effect. Angels, at will, can render themselves visible or invisible; and when visible, can assume any appearance, human or animal, terrestrial or aerial. The flaming sword, which guarded the entrance of paradise, was an angel in that appearance. Angels are spoken of as the wings of the wind, on which God rides. What else can be meant by the chariot of fire which carried Elijah to heaven, or the fiery cloud which snatched our ascending Lord from the view of his disciples. These natural powers remain, in some degree, with those angels who have apostatized. In the form of a serpent Satan deceived our first parents; as a destructive storm evil angels overwhelmed the sons of Job, feasting at their elder brother's house, in one common ruin.

Far from diverting the attention from the present subject of discussion, these observations are necessary, that it may be well understood. "He was not," says the historian, "for God took him:" upon which words the apostle shortly comments, "By faith Enoch was *translated*, that he should not see death; and was not found, because God had *translated* him: for before his *translation* he had this testimony, that he pleased God." Neither from the words of the historian, nor from the comment of the apostle, can any conjecture be formed concerning attending circumstances. More light is necessary, and more is afforded. Elijah was of a congenial spirit to Enoch. The circumstances of the times in which they lived, the resolute part they took in the cause of God, and the manner in which they were removed from our world, bear a striking resemblance. "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said *unto him*, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that *were* at Bethel, came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho.

And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*. And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw *it*, and he cried, My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his clothes, and rent them in two pieces." 2 Kings, ii. 1—12.

It appears that Elijah had previous notice of what was to happen. It was known to his servant Elisha, and to the inhabitants of Bethel and Jericho, numbers of whom were assembled on the banks of Jordan to witness the expected event. Our Lord's ascension to heaven may be profitably recollected as throwing light on the subject under examination. The same body which had died, and lain in the tomb, revived on the third day. The disciples knew this to be their own master, they beheld him, and laid their hands on the wounds, which were healed. He conversed with them for forty days, he ate and drank in their presence; meeting them assembled at Jerusalem, by an express appointment, he led them out as far as Bethany, "They asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the

uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts, ii. 7—11. Using the light derived from these passages, I think it more than probable that Enoch was informed of the honour intended for him, and that he communicated his information to others; for the historian records it as a fact, as well known, and as universally admitted, that he was *translated*, as that all other men, at the same period, *died*.

The patriarch, no doubt, prepared for his triumphant departure, by solemn acts of devotion. He set his house in order, taking measures to reconcile his friends to his removal, and to satisfy his enemies, that any severity, which he had been compelled to use, arose from a regard to their welfare, which always, and particularly at this moment, lay near his heart. The eventful day arrived. The neighbourhood were assembled, and multitudes from every quarter. I see the venerable patriarch in the midst of them. His warning voice had often been heard, but never before had it thundered so distinctly. With a freedom of speech, which arrested the most inconsiderate, he pronounced his parting address. He gave hope to the penitent, but solemnly warned the impenitent of their danger. I see his eye fixed on his son Methuselah; and hear him say, behold the term of forbearance. When he dies, if you continue wicked, a flood shall deluge the earth: "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among 'you,' of all 'your' ungodly deeds, which 'you' have ungodly committed; and of all 'your hard speeches, which you ungodly sinners have spoken against him."

This warning, probably, excited the murmurings of thousands, which might have issued as fatally, as in the instance of Stephen, when he pleaded the cause of Christ before the Sanhedrim. But God confirmed his word, in a manner which restrained and confounded the most daring and abandoned. The wind awaked, and became a rushing mighty tempest. It made directly for him, from whom proceeded the warning voice, and, driving off the multitude, on the right hand, and on the left, a chariot of fire, and horses of fire, were distinctly seen. Enoch was seated in

triumph. By a circuling, gradual motion, he was raised in the air, higher and higher; the multitude gazing in astonishment, until the immense distance snatched him from their view.

May we not indulge a hope, that so uncommon and instructive a providence, produced the best effect upon many who were spectators of it, and on many of those who were afterwards informed of what had happened; restraining their wickedness, and persuading them to lead exemplary and devout lives. But numbers, it is to be feared, not only of them who heard, but of the witnesses of this event, still remained inconsiderate and perverse. With respect to them it was as a dream of the night, or a tale which had been told. Like the wicked children, who derided the idea of Elijah's translation, saying in scorn to his servant, "Go up, thou bald head, go up;" thy presence is not wanted among us; follow thy master to another world;" mocking they went on thoughtlessly, and knew not until the flood came, and took them all away.

Such probably was Enoch's departure, considered with rerepect to his contemporaries. The contemplation of it, as experienced by himself, and instructive to us, will furnish abundant matter for another number.

PHILOLOGOS.

[*To be continued.*]

OF THE URIM AND THUMMIM.

It is a maxim among the rabbins, *that the Holy Spirit spoke to the children of* Israel, by *Urim and Thummim*, while the tabernacle remained; during the continuance of the first, or Solomon's temple, by the prophets; and after the captivity of Babylon, by the *Bath-kol*, or *daughter of the voice*, by which they mean a voice sent from heaven; as that which was heard at the baptism of our Saviour, and at his transfiguration. It appears very evident, that as long as Moses lived there was no necessity of consulting God by the Urim and Thummim; because the Lord spake to Moses face to face. After his death, the Urim and Thummim were consulted, until the time of the first temple, and the prophets. The latter appear to have taken the place of the Urim and Thummim; for, after the building of the first temple, we do not read of one instance of consulting God in this way. My present design is, to present to the reader's view all the passages of scripture in which the Urim and Thummim are used; and to answer some inquiries respecting them.

"And thou shalt put in the breast-plate of judgment the Urim and Thummim, and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually." Exod. xxviii. 30. "And he put the breast-plate upon him: also he put in the breast-plate the Urim and Thummim." Levit. viii. 8. "And he shall stand before Eleazer the priest, who shall ask counsel for him, after the judgment of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation" Num. xxvii. 21. "And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah," Deut. xxxiii. 8. "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," 1 Sam. xxviii. 6. "And the Tirshatha* said unto them that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim," Ezra, ii. 63. and in Nehemiah, vii. 65. the same words, with a small variation, are repeated.

The following questions naturally present themselves for consideration:

I. What was the Urim and Thummim?

II. What was the method of consulting them?

III. Upon what occasions were they consulted?

"Of all the questions in the Jewish schools," says Mr. Stackhouse, "there is none more difficult, than what we are to understand by the Urim and Thummim, which Moses takes notice of as something belonging to the attire of the high priest, and withal enabling him to give responses to such as, by his mediation, came to consult God." The Urim and Thummim were some things that Moses put in the breast-plate† of the high priest. Some suppose they were two images, placed in the foldings of the breast-plate, which thence gave an oracular answer by an audible voice. Others suppose they were the Tetragramma-

* Tirshatha, was a name given to Zerubbabel, and Nehemiah. It properly signifies a governor, or commissary, appointed by the Persian king, to carry his orders to a province, and execute them.

† The breast-plate was a folded piece of cloth, about ten inches square, which was set with twelve different precious stones, one for each of the Hebrew tribes, and fastened on the breast of the high priest.

ton,‡ or ineffable name of God. The learned Prideaux expresses his opinion on this subject in the following manner. "That the words Urim and Thummim meant the divine virtue and power given to the breast-plate, in its consecration, of obtaining an oraculous answer from God, whenever counsel was asked of him by the high priest, with it in such manner as his word did direct; and that the names of Urim and Thummim were given here only to denote the clearness and perfection which these oracular answers always carried with them; for Urim signifieth *light*, and Thummim *perfection:* for these answers were not like the heathen oracles, enigmatical and ambiguous, but always clear and manifest; not such as did ever fall short of perfection either of fullness in the answer, or certainty in the truth of it. And hence it is that the Septuagint translate Urim and Thummim by the words Δηλωσιν and Αληθειαν, that is *manifestation* and *truth*, because all these oracular answers given by Urim and Thummim, were always clear and manifest, and their truth ever certain and infallible."

II. What was the method of consulting the Urim and Thummim? When the oracle was to be consulted, the high priest put on his golden vestments. "The place where he presented himself before God (says the learned author last mentioned) was before the ark of the covenant, not within the vail of the holy of holies, (for thither he never entered but once a year, on the great day of expiation,) but without the vail in the holy place: and there standing with his robes and breast-plate on, and his face turned directly towards the ark, and the mercy seat over it, on which the Divine presence rested, he proposed the matter concerning which counsel of God was asked, and directly behind him, at some distance without the holy place, perchance at the door, (for farther no layman could approach) stood the person in whose behalf the counsel was asked, whether it were the king or any other public officer of the nation; there with all humility and devotion, expecting the answer that should be given. But how this answer was given, is that which is made the great dispute. The most common received opinion among the Jews, is, that it was by the shining, and protuberating of the letters, in the

‡ Tetragrammaton, is properly a Greek word, derived from τετρὰς four, and γραμμα a letter; and is applied to the ineffable name of God, because that name consists of four letters.

names of the twelve tribes, graven on the twelve stones, in the breast-plate of the high priest, and that in them he did read the answer." Having, in a satisfactory manner, shewn the absurdity of this opinion, Dr. Prideaux proceeds to say, "But to me it appears plain from scripture, that when the high priest appeared before the vail to ask counsel of God, the answer was given, in an *audible voice*, from the mercy seat, which was within, behind the vail. There it was that Moses went to ask counsel of God, in all cases, and from thence he was answered by an audible voice: for from thence God communed with him, of all those things, which he gave him in commandment, unto the children of Israel. And in the same way did God afterwards communicate his will to the governors of Israel, as often as he was consulted by them; only with this difference, that, whereas Moses, through the extraordinary favour that was granted unto him, had immediate access to the divine presence, and God did there commune with him, and speak to him, as it were face to face, as a man speaketh to his friend, none other was admitted to ask counsel of him, but through the mediation of the high priest, who in his stead, asked counsel for him, by Urim and Thummim, that is, by presenting himself with the breast-plate on, over all his other robes before the vail, exactly over against the mercy seat, where the Divine presence rested. And when he thus presented himself in due manner, according to the prescription of the divine law, God gave him an answer in the same manner as he did to Moses, that is, by an *audible voice* from the mercy seat. For in many instances which we have in scripture of God's being consulted this way, the answer in every one of them, except two, is ushered in with *the Lord said;* and when the Israelites made peace with the Gibeonites, they are blamed in that they asked not counsel *at the mouth* of *God;* both which phrases seem plainly to express a *vocal answer*, and, taking them both together, I think they can scarce import any thing else. And for this reason it is, that the holy of holies, the place where the ark and the mercy seat stood, from whence this answer was given, is so often, in scripture, called the *oracle*, because from thence the divine oracles of God were uttered forth to those that asked counsel of him."

III. Upon what occasions were the Urim and Thummim consulted? It appears very certain that this oracle was never consulted with respect to matters of faith; because the Jews had the written law as their rule. Neither was it consulted in matters of small consequence. The most prevailing opinion is, that this oracle was not consulted for any private person, but for the king,

the president of the Sanhedrim, or the general of an army, in such affairs only as related to the general interest of the whole nation. To support this opinion, it is alleged that the high priest appearing in the presence of God with the names of the twelve tribes on his breast-plate, is a proof that he appeared in their behalf, and whatever counsel he asked must have been designed for their general good.

FOR THE ASSEMBLY'S MAGAZINE.

Mr. Editor,

On the blue covering of your Magazine, I observe the names of a number of Gentlemen, who are said to be "contributors to this work, appointed by the General Assembly, for the present year." To you it is no doubt a pleasing reflection, that the *credit of your Magizine*, is committed to such hands. Some of these gentlemen possess splendid talents, and have done much by the works which they have published, to increase the literary fame of their country. From the joint labours of them all, your subscribers have a right to expect much entertainment and instruction. Will you permit me to direct the attention of your "contributors" to the following questions, and to solicit their answers, through the medium of your Magazine?

Question first: What are we to understand by Jepthah's *doing with his daughter according to his vow;* did he really sacrifice her, or did he only condemn her to perpetual virginity?

Second: When Saul, in his distress, consulted the witch of Endor, who was it that she raised up for him? Was it an evil spirit, in the form of Samuel; or was it Samuel himself; and by what power did she raise him up?

Third: In what manner, and by what power, did the magicians of Egypt imitate the miracles of Moses?

Fourth: Is baptism a seal of the covenant of grace? Can any besides an ordained minister of Jesus Christ, lawfully administer this ordinance?

Fifth: Is there any thing in the doctrine of election, that can justly discourage unconverted sinners from using the means of grace?

Sixth: Is it contrary to the divine laws, for a man to marry the daughter of his half-brother?

Seventh: What is the unpardonable sin?

Eighth: May a person who has no satisfactory evidence of his interest in Christ, come to the Lord's table?

Ninth: Are all baptised persons, proper subjects of church discipline?

Tenth: Is the inability of man to love God supremely, any excuse for his not loving him?

Eleventh: Is it ever lawful to tell a falsehood?

Twelfth: Is it sinful to consult fortune-tellers, and jugglers, in order to find stolen goods, or to be informed of future events?

Thirteenth: What was the origin of drinking healths or toasts; and is it expedient or lawful, for a professing christian, to conform to this custom?

A SUBSCRIBER.

ON PARTAKING OF OTHER MEN'S SINS.

AN important precept of the gospel is contained in the following words of St. Paul, in his first epistle to Timothy: *Neither be partaker of other men's sins.* My principal design, in this essay, is, to point out some of the ways in which this precept may be broken.

I. We are partakers of other men's sins, when we *command* those under our authority to do any sinful action. David was guilty of the murder of Uriah, although that horrid deed was not performed by his own hands. He commanded his servant Joab to set Uriah in the fore-front of the hottest battle, and retire from him, that he might be smitten and die. (2 Sam. xi. 15). When Nathan, the prophet, came to David, he charged *him* with being guilty of the murder, saying "*Thou* hast killed Uriah the Hittite, with the sword." Masters and parents, who command their servants or children to defraud, to bear false witness against their neighbour, to profane the sabbath by unnecessary labour, or to do any other criminal action, are partakers of the sin. The weight of guilt lies principally on them; especially when obedience to their commands proceeds more from respect to their authority, than from an inclination to commit the sin.

II. We partake of other men's sins also, when we *entice* them to commit them. Satan, the great enemy of man, enticed our first parents to the commission of that sin, under the weight of which the whole creation groans. Many men have imitated the example of this great destroyer, and, by deceitful words, and ensnaring arts, drawn unwary souls into the abyss of shame and misery. The promise of secrecy and impunity, and the prospect of pleasure and reward, are the baits which they usually throw out to deceive and destroy. In this way many have been hurried into scenes of intemperance, uncleanness, violence, and bloodshed.

They who *command* others to commit a sinful action, and they who *entice* them to it, are guilty nearly in the same degree. Both are to be considered, not merely as *accessory* to the crime, but as *principals*. If David, by commanding Joab to slay Uriah, was guilty of murder, then he who designedly spreads a temptation before his neighbour, and by flattering words, and deceitful promises, draws him into the commission of an unlawful action, is himself guilty of the crime. By what name shall we call these bold and hardened sinners, who make it their chief business to entice others to the commission of sin? Are they not the agents of Satan? the ministers of hell? the murderers of souls? These impenitent transgressors of the law of God will not escape his righteous judgments. Although the earth should not open its mouth, and swallow them up alive, as it did Korah, Dathan, and Abiram; although fire should not come down from heaven to consume them, as it did the messengers sent to Elijah; yet the vengeance of Jehovah will not always sleep. Except they repent of their aggravated sins, and reform their lives, a tempest of divine wrath will overwhelm them in everlasting ruin.

Young persons ought always to be on their guard against the arts of such deceivers. "My son," says Solomon, "if sinners *entice* thee, consent thou not. If they say, come with us; let us lay wait for blood; let us lurk privily for the innocent without cause; let us swallow them alive as the grave, and whole as those that go down to the pit. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path."

III. We partake of other men's sins by *setting before them a bad example*, or by *imitating the bad example set before us by others*. The influence of example is acknowledged and felt by all. The sins of an individual may do incalculable mischief, by encouraging others in the commission of iniquity. The pernicious effects of one bad example may be felt by generations unborn. There are many, who, in this day, plead the sins of Noah, Lot, and David, as an excuse for their own. Think not that your situation is so obscure, that your example will have no effect. However limited your acquaintance and influence in society may be, your example will have an effect on those who are the daily witnesses of your conduct; and as far as you encourage others in the commission of iniquity by setting before them a bad example, so far you are a partaker of their sins. We partake of other men's sins, when we imitate the bad example which they set be-

fore us. King Ahaz, by imitating the idolatry of the Syrians, became a partaker of their sins. The Jews who imitated their fathers by persecuting and slaying the prophets of the Lord, were guilty of *all* the blood of the righteous which was shed by their *fathers* in former times. "Wherefore," says our Saviour, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come *all* the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Mat. xxiii, 34, 35. The justice of God deserves no censure, for visiting the iniquities of the fathers upon the children; for if the children approve of and imitate their fathers' sins, they become partakers of them. Hence we hear the saints of old, often confessing and lamenting their fathers sins. "We have sinned, says David, with our *fathers* we have committed iniquity, we have done wickedly. Ps. cvi. 6. The prophet Jeremiah confesses: "For we have sinned against the Lord, our God, we and our *fathers*. Jer. iii, 25.

Fourthly: By *not reproving* others for their sins, we become partakers of them. Our Saviour in the days of his flesh often reproved the wicked. A rebuking look from him reached the heart of Peter, and melted him into penitence. One of the laws which God gave to his ancient people, was, "Thou shalt in anywise *rebuke* thy neighbour, and not suffer sin upon him." Lev. xix. 17.) By prudent and well-timed reproofs, we show our hatred against sin, and give a check to its progress. Because Eli did not reprove his children, he partook of their sins, and shared in their punishment. "For I have told him, saith the Lord, that I will judge his house for the iniquity which he knoweth, because his sons made themselves vile, *and he restrained them not*." 1 Sam. iii. 13. Reproofs are hated, and are often disregarded by the wicked; but they will always be kindly received by the truly humble and upright. "He that hateth reproof is brutish, but he that regardeth reproof shall be honoured." "Let the righteous smite me, says David, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head: for yet my prayer also shall be in their calamities." Ps. cxli. 5.

Fifthly: We partake of other men's sins by not *mourning* for them. To prove this, I need only to refer the reader to the vision, which Ezekiel had of the destruction that would come

upon Jerusalem; in which a mark was set on all *who mourned for the sins of the land*, that they might be preserved; the rest were to be destroyed. "And the Lord said unto him go through the midst of the city, through the midst of Jerusalem, and set a mark upon the forehead of the men that *sigh and cry, for all the abominations that be done in the midst thereof.* And to the others, he said in mine hearing, go ye after him through the city and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark." Ezek. ix. 4, 5, 6. A plain inference from this passage is that they who do not mourn for the sins of others, will be considered as partakers in their guilt, and will share in their plagues.

Lastly: We partake of other men's sins, when we use our influence to introduce improper characters (knowing them to be such) into any office, either ecclesiastical or civil. Ignorant and wicked men in the ministerial office, may be the means of doing the greastest injury to the Redeemer's interest in the world. That the ministers of the gospel, may not partake of the sins of such men, they ought to be extremely cautious, that *they* "*lay hands suddenly on no man.*"*

* This subject deserves attention, at the present time, when extraordinary exertions are making to increase the number of preachers of the gospel. "The harvest truly is plenteous, but the labourers are few." I am highly gratified that the General Assembly have recommended it to the presbyteries to look out among themselves pious youth of promising talents, and to endeavour to educate them, and bring them forward into the ministry. The zeal which some of the presbyteries have displayed in complying with this recommendation of the Assembly, must be pleasing to every friend of Zion. But let it be recollected that the best things may be abused. Christianity itself, that best gift of God to man, has by *human depravity*, been perverted into an instrument of cruelty and bloodshed; and this plan of the Assembly, how judicious soever, and deserving to be acted on with vigour and perseverance, may, unless care be taken to guard against the danger, be the means of introducing into the ministry, men not properly qualified. Family connexions, self-interest, or some passion working silently and unobserved in the heart, may incline us to use our influence to bring forward some who (to say the least) would be more useful, and go through life, with more credit to themselves and their friends, in a less important profession, than that of the ministry. This would make us partakers of other men's sins. Let us guard against such misconduct. To shun the danger, we must see it. Let us, therefore, guard against precipitancy, and every other impropriety, in introducing persons into the ministry. It is a most important concern; we should "lay hands suddenly on no man;" lest we become "partakers of other men's sins." The

But we may also be partakers of other men's sins, by using our influence to bring improper characters into any important *civil* office. Civil rulers are sent for the punishment of evil doers, and for the praise of them that do well. 1 Peter, ii. 14. But on this point I forbear to expatiate, lest any should imagine that I wish to introduce political disquisitions. I content myself with the hint, and leave it with every man's conscience in the sight of God.

To partake of other men's sins, is by no means a small offence. The judgments of Heaven have often pursued this sin in a fearful manner. Because Jezebel partook of the guilt of Naboth's murder, the sentence was passed upon her, that dogs should eat Jezebel by the wall of Jezereel. Because David partook of Uriah's murder, he was punished with the loss of his child. The whole tribe of Benjamin, except six hundred men, were slain, because they defended the iniquity of the men of Gibeah. Eli partook of his children's sins, and ruin fell on himself and family. If God for this offence, so severely punish men in this world, to what an amazing height, will his wrath be raised against them, in a future world? "For a fire is kindled in his anger, which shall burn unto the lowest hell; upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. Have no fellowship, therefore, with the unfruitful works of darkness, but rather reprove them. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

EXPOSITION.

GENESIS iii. 7.

And the eyes of them both were opened, and they knew that they were naked, and they sewed figleaves together and made themselves aprons.

The word "naked" in the holy scriptures has sometimes a literal, and sometimes a figurative meaning. In the last verse of the

qualifications of every candidate for trial, as well as for licensure, ought to be carefully and impartially examined.

But let none pervert these ideas. They are suggested to guard against a danger that may arise out of the plan, but not to damp, in the least, the exertions made to carry it into effect. It is a plan happily devised to meet the exigencies of our church; and has a just and strong claim upon the pecuniary aid of the wealthy, the talents of the young, the efforts of our clergy, and the prayers of all. To pervert these ideas into objections against the plan, and to make them a covering for covetousness, would be disobedience to God, who calls upon us to "Come to the help of the Lord against the mighty."

preceding chapter, it is used, and is clearly to be understood there in a literal sense. " And they were both naked (that is unclothed or uncovered) the man and his wife, and were not ashamed." Some suppose that the expression " they were naked," in the text before us, is to be understood *literally*, and according to their supposition, the meaning is that they discovered that they were without covering, and were for the first time, convinced of the impropriety of being in such a state. They who understand the the words literally, suppose that after the fall, there was a great change in the temperature of the air; the sun scorched with its heat; the wind pierced with its cold. Hence our first parents knew, and felt that they were naked, and sought a covering from the severity of the altered season. Others suppose that the expression, " they were naked," ought to be understood in a *figurative* sense. Viewing it in this light, it will refer to their loss of innocence or holiness, and consequent exposure to misery and shame. There are other places in which the word " naked" is to be understood in this sense. In Revelation iii. 17, our Saviour says to the church of the Laodiceans, " And knowest not that thou art wretched, and miserable, and poor, and blind, and *naked*." And also in the 16th, chapter of the same book, and 15th, verse, " Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk *naked*, and they see his shame." Some suppose that the people of Israel, who, at the foot of Mount Sinai, worshipped the golden calf, are said to be " *naked*" (" for Aaron had made them naked to their shame among their enemies") to represent their vileness, or the shameful nature of the sin which they had committed. Considering the expression in the text, as having a figurative meaning, then, it will imply that our first parents were sensible of their loss of innocence; that they knew that they had sinned and made themselves vile; felt irregular desires to which they were strangers before; and were filled with confusion and shame.

And, they sewed figleaves together, and made themselves aprons." This account of our first parents sewing figleaves together, has given rise to the silly, and sneering objection of infidels, " Where could they have found a needle, and thread to sew with?" This objection will entirely disappear by considering the true meaning of the words, in the original language. The word which is translated *sewed*, signifies to *put together*, *apply*, or *fit*, and the word translated *leaves*, signifies also, *branches of trees*. What is rendered in our translation, *and they sewed figleaves together*, signifies no more than that they *platted*, or *put together the*

branches of the fig-tree. Their design in doing this was that they might make themselves *aprons*. The word translated *aprons*, according to the opinion of an eminent divine, signifies any thing that surrounds us. Instead of saying, *and made themselves aprons*, the words might have been rendered, *and made themselves a bower or arbour*, for which purpose the spreading, and flexible branches of the fig-tree were well calculated. In this *bower* the guilty pair probably thought they would be entirely hid. What is said in the verse immediately following the one under consideration, seems to countenance this opinion. "And they heard the voice of the Lord God, walking in the garden, in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden." On the whole, we may understand the text in the following manner: immediately after our first parents had broken the positive command of God, by eating the forbidden fruit, they were in a powerful manner impressed with a sense of their guilt. In this moment of perplexity, misery, and shame, they took the spreading branches of the fig-tree, and joined them together, to make a covering for themselves. Under this covering they hoped to conceal their shame, and hide themselves from the scrutinizing view of that God, whose holiness and justice they dreaded.

REFLECTIONS ON HEB. xii. 6.

For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Heb. xii. 6.

Precious passage to the afflicted christian! Hid behind the veil of poverty and suffering, the world discerns not the glory of a believer's character and expectations. Looking upon him in his low estate, it asks, with contempt, can he, who hath so little of earthly blessings, be a favourite of heaven, and be destined to inherit all things? Perplexed by the temptations of Satan, unhappily a real believer is disposed, in an hour of unbelief, to make a similar inquiry concerning himself: Can I be a child of God, and have an interest in his love? Alas! how afflicted! how straitened in my circumstances! Were I a real child of God, should I not be less afflicted, and receive more earthly comfort? Are not my afflictions and poverty an evidence that I am yet a child of wrath? Many a sincere believer has reasoned in this unbelieving and unscriptural manner. Tempted christian, what saith the word of God with respect to thy afflictions and poverty? "Whom the Lord loveth, he chasteneth, and scourgeth

every son whom he receiveth." How opposite this text to thy carnal reasoning! Search, and thou wilt find that every child of God hath been more or less afflicted. How many were the afflictions of the patriarch Jacob! Was not Joseph sold as a slave into Egypt, and afterwards cast into a dungeon? Had not Moses to flee for his life, and seek a living in a strange land? What is the language of David, a man after God's own heart? "Many are the afflictions of the righteous." His own experience verified this maxim. How constant the poverty, and overwhelming the sufferings of the apostles and primitive christians! How unscriptural, then, O believer, to reason against thy adoption from thy trials and poverty? Trials and poverty only make thee conformed to Jesus Christ, who, though a son, yet learned obedience by the things which he suffered, and had not where to lay his head. True, mere suffering will not prove thee to be a son. Thousands suffer many afflictions here, and then plunge into everlasting misery hereafter. But, if thou bear thy sufferings with a filial temper, with resignation to the divine will, and with humble patience; looking up to God for grace to support thee, and to enable thee to endure the trial; thou hast a good evidence of thine adoption, and mayest rejoice in all thy tribulations. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

Act faith in this precious passage, and thou wilt be disposed to welcome every trial which God may appoint. For what doth it teach? That the rod of affliction is in the hand of thy covenant God, and that, as a wise and affectionate parent, he uses it to correct his children for their good. Clearly, then, it follows, that he doth not afflict his children willingly, but because he knows that there is a "need be," and that it would be unkindness to suffer them to escape correction. Trials, nay, heavy trials should not lead thee to call in question the love of thy heavenly parent. He not only *chasteneth* those whom he loveth, but *scourgeth* every son whom he receiveth. His favourite children have been subjected to the severest correction. Job, David, the prophets and apostles furnish incontrovertible evidence of this assertion.

Behold, therefore, afflicted believer, the love of thy heavenly parent in appointing thy circumstances in life, and in determining thy trials. Looking upon them as the fruit of a judicious love, expect to receive from them much spiritual advantage. Be especially solicitous to have thy trials sanctified, and to derive from them "the peaceable fruits of righteousness." Viewing them in this light, and confiding in the love of God, thou wilt

find, by happy experience, that trials wean the heart from the world, and draw it nearer to heaven; produce closer communion with God, and improve the graces and virtues of a christian.

SELECTIONS.

EXTRACT FROM ROMAINE'S WALK OF FAITH.

Duty is always one and the same,—a debt always due to God. But the debt of obedience being withheld, and the debt of suffering being incurred, the believer is taught to plead his discharge from suffering under Christ, and his fulfiling of obedience in the righteousness of Christ. With this faith, he has a delightful prospect of duty. God is now at peace with him. God loves him as his son. It is his high privilege to enjoy the sense of those distinguishing favours. For this end, he is admitted to walk with his God. What an honour! Having received the adoption of son, he is blessed with his Father's love, and taken into fellowship with him. What a happiness! "Son, all that I have is thine; it is freely given thee in Jesus; and thou art now called upon to enjoy me and mine in thy holy walk." Here duty becomes privilege. It is exalted and spiritualized into a gospel grace. He is bound to it, but it is with the cords of love. The pleasing bonds of gratitude tie his heart to obedience, to a free, holy, evangelical obedience. He obeys, not as a slave, but as a son; not for fear, but because Christ has set him at liberty; not that God may accept, pardon, justify him, but because God has done all for him, and will do all in him; not that he may have heaven for his obedience, but because heaven is reserved for him, and he for it. He, therefore looks upon duty as greatly refined by the gospel. Every act of it done in faith, is an act of fellowship with the Father and with the Son; and, by the grace of the Spirit, every act brings the Father's love through the Son's salvation into experience. He has communion with his God in all he does. This ennobles duty. It is hereby raised to a divine honour: for it is hereby made, to them who are in Christ, the highest privilege they can have on this side heaven.

When the Holy Spirit writes the law upon the heart, then he teaches this obedience of faith. He does not abolish duty, but he enforces it upon right motives, and directs it to a right end. The same duties remain in the gospel, but not upon the same obligations. Law duties, as conditions of life, cannot be fulfilled. The judge himself has decreed, that by the works of the law there shall no flesh be justified in his sight. Therefore, the law, as a

covenant of works, does not enter into the believer's obedience. He obeys, because he is freed from this covenant; not freed from doing the same duties which this covenant required, but freed from doing them upon law motives; neither expecting the promised life on account of keeping the precepts, nor fearing the threatened penalty on account of not keeping them. It is his privilege to obey, because he is saved. He works from a free spirit, and with a thankful heart. He does all his duties in faith. He is spiritual in them; acting upon the endearing motive of God's love to him in Christ, as it has been revealed to his heart by the Holy Spirit. He hopes for the acceptance of them only through the intercession of Christ: and after he has done them ever so well, he desires grace from Christ to return him all his glory. Thus, in every duty, he aims at fellowship with God in Christ, through the Spirit, and seeks to present an odour of a sweet smell, a sacrifice, acceptable, well-pleasing to God.

Whatever thou art required to do, remember, O my soul, that thou art under grace, and it is thy privilege to do it in faith. View the two tables in the hand of thy Saviour, and receive the ten commandments from his mouth. Happy for thee, Jesus is thy lawgiver. His Spirit will gospelize thy obedience. He will bring thine heart into it. He will set thee in the chariot of love, and thou shalt ride on prosperously: He will oil the wheels of duty, and they shall run easily, and pleasantly. Thou shalt be carried sweetly through duty, thy beloved being present, and conversing with thee in it: yea, thy faith working by love to him, will render fellowship with God, in all thou doest, the joy of thy heart, and the glory of thy life.

"It is high worship to be strong in faith, giving glory to God: for it is a gift of his love, and a grace of his Spirit, and his own special work in the hearts of his people." *Idem.*

RELIGIOUS INTELLIGENCE.

The following address of the Presbytery of Philadelphia, to the people of their charge, will show, with what spirited zeal, they are acting on the plan proposed for educating pious youth for the gospel ministry.

DEAR BRETHREN,

THE general assembly of our church, at their sessions before the last, referred to the presbyteries under their care the consideration of an overture, relative to the education of pious youth of promising talents for the gospel ministry; representing at the same time the great and increasing demand for well qualified ministers of the gospel, which exists in our church. This overture was taken into very serious consideration by this presbytery, shortly before the last meeting of the general assembly; and with pleasure we now inform you, that the readiness and zeal manifested by some of our congregations, to contribute to a fund for the support of pious and studious youth who may devote their lives to the service of the church, have been such, as not only to be reputable to ourselves, but useful in exciting the zeal of others.

At the last meeting of the general assembly the presbyteries were called on severally, to report their opinion on the overture that has been mentioned, and which had been transmitted to them for consideration, the preceding year.—From this investigation it appeared, that throughout the whole bounds of the presbyterian church a marked attention had been shown to the subject of the overture:—"That some presbyteries had long been in the habit of using the measures contemplated; and that others had adopted and organized such measures within the last year." Finding the wishes and desires of the great body of the people of our denomination to be in favour of such a measure, the assembly passed an act, by which it is made the duty of every presbytery within their bounds, to take up and prosecute this interesting concern, in the best manner that their circumstances will permit. We entreat your careful attention to the concluding part of the assembly's act, which is as follows. "As the presbyteries of which the assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the presbyteries immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconveniences of both. With this in view, it was resolved to recommend, *and the assembly do hereby most earnestly recommend*, to every presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to press it upon the parents of pious youth, to educate them for the church, and on the youth themselves to devote their talents and their lives to this sacred calling—to make vigorous exertions to raise funds to assist all the youth who may need assistance—to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety*—to inspect the education of these youth, during the course both of their academical and theological studies; choosing for them such schools, seminaries, and teachers, as each presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry well furnished for their work. And the assembly do hereby order, that every presbytery under their care, make, annually, a report to the assembly, stating particularly what they have done in this concern, or why (if the case so shall be) they have done nothing it it;—and the assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business."

Brethren—Our duty and yours, is here pointed out by the highest judicature of our church, unquestionably speaking to us, in the present instance, the mind of the whole. As a presbytery we are to render an account to the assembly of what we shall have done to promote

the cause which they have so deeply at heart; and by their vote we must hear it decided, whether we have discharged, or neglected, our duty. Of this duty they direct us to consider it as a part "to press it upon the parents of pious youth to educate them for the church." The time has been, in our country, when this was scarcely necessary.—The time has been, when pious parents viewed the gospel ministry as an office so desirable, that there was nothing which they more ardently desired than to see their children in it. We doubt not that with some this is still the case. But we apprehend there is melancholy evidence, that many prefer that their offspring should choose a secular, rather than the sacred calling, and direct their views accordingly. If this be not so, how does it happen that there are so few candidates for the gospel ministry? We know there are several causes which may have influence in producing this effect; and we make allowance for them. But after every just allowance, we fear there is no accounting for the fact, without admitting that parents themselves are reluctant to see their children ministers of the gospel. Let us not be misunderstood. We do not suppose that every parent is bound to devote his children to the church. Unless they possess piety, and a competent portion of natural abilities, they cannot serve the church in the christian ministry, and ought not to be destined to it by parental zeal and partiality. But when neither natural endowments nor pious dispositions are wanting in the child, what shall we think of the christian parent, who, at this necessitous time, withholds his offspring from the service of the sanctuary? Nay, what shall we think of that parent, who sees the religion of Jesus languishing, and in many places in danger of expiring, and does not strive, with augmented zeal, to form his child to piety, and to educate him in liberal knowledge, with the hope, that in due time, he may in all respects be qualified to labour in the gospel vineyard? How dwelleth the love of God in him, who does not love the cause of God more than all earthly honours and possessions? Hath not the divine Saviour himself declared, "He that loveth son or daughter more than me, is not worthy of me—He that forsaketh not all that he hath, cannot be my disciple?" And can any one, then, be his disciple, who cannot give up, for his children, the prospect of wordly distinction, that they may spend their lives in advocating the cause, and extending the kingdom of the Redeemer? Can a christian think of the love of Christ in laying down his life for our salvation, and not desire, as a matter of gratitude, to dedicate a dear son exclusively to the ministry of his word and grace? Have idolaters even immolated their children to false gods; and will christian parents refuse to devote their offspring to minister at that altar of the Lord of hosts?—At his altar, to whose merciful providence alone, we owe it, that we are not idolaters ourselves, and offering our children as sacrifices to idols.

Brethren—the privileges of the christian church are a sacred deposit, placed in the hands of every generation of christians. Our forefathers have, under the divine blessing, handed this deposit to us—it is ours to transmit it to the coming generation. The heaviest woe will rest upon our heads, if we fail to do it; and blessings, rich and extensive will be ours, if we perform it with fidelity. Whatever may be the worldly circumstances of professing parents, they are now equally called upon to engage in this important work. Are they wealthy? Let them give to the church children educated by themselves. Are their circumstances moderate? Let them assist in that edution, the whole burden of which they cannot bear. Are they poor? Let them encourage their sons to accept the provision which the church makes for her own edification, in offering to them the means of education.—Let them draw on the fund which is now raised for their encouragement and support.

But we are also to press it on "the youth themselves, to devote their talents and their lives, to the sacred calling."—Let us not do this, however, without urging those concerned, first of all, to sit down and count the cost. Small as the number of gospel ministers is, and much as we desire to see that number augmented, we still wish for none but those who are ready to dedicate themselves unreservedly and cordially to the work.—For none who look to it, merely, or principally, as a provision for a worldly subsistence.—For none who are governed by motives of ambition.—For none but *devoted men*—men, who, for the sake of God's glory and man's salvation, are willing and desirous to spend and be spent in the cause of Christ. Without such a temper as this, the gospel ministry will, at this time especially, bring disappointment and an intolerable burden on those who enter it: and after all, the cause will not be promoted. But to in-

genuous youth, whose hearts are so tenderly touched with a sense of the Redeemer's grace and condescension, that they feel anxious to be wholly consecrated to his service in the gospel, we have strong inducements to offer. Possessing this temper, the gospel ministry itself, will be the most pleasing and delightful employment. It will give them, more than any other, the comforts of the present life—not indeed in affluence, in ease, or in worldly applause; but in the opportunity of devoting themselves to pursuits and meditations, the most congenial and grateful to a sanctified mind.—In the friendship and affection of the pious and devout; in the pleasure of instructing the ignorant, and reclaiming the vicious; in the ineffable satisfaction of being instrumental in leading souls to the Saviour and insuring to them eternal felicity. Compared with these sources of enjoyment, what are those which wealth, or fame, or honour, or influence in this world, can open to their votaries?—They are emphatically, "empty cisterns that can hold no water." Pious youth! taught by the religion which has reached your hearts, you consider eternal realities in their true light.—You consider them as annihilating the importance of all the things of time, all the vanities of this passing world. And would you not, then, do that which shall most of all brighten and enhance the value of your eternal crown?—You would. And can you, in any way, do it so effectually, as by entering the gospel ministry, and labouring to turn many to righteousness, with whom you shall hereafter "shine as the stars for ever and ever?" Precious youth! the hope of the church, come forward, we beseech you, at this exigent time, to assist us to build up the walls of Zion, and to take our places, when we shall have completed our labours, and shall be gathered to our fathers. Enter the gospel ministry with right views, and to all eternity you will never regret, you will forever rejoice, that you chose this "high vocation" as your business for life.

We are also enjoined "to make vigorous exertions to raise funds to assist all the youth, who may need assistance, to devote their talents and their lives to this sacred calling." Here we rejoice that we have, in some measure, anticipated the orders of the general assembly. For the raising of funds, we have already digested a system, which has been sent into every congregation, and which has received liberal countenance and patronage from a number. But on this subject it ought to be distinctly understood, that the fund we desire to establish, will constantly be drawn upon, and must therefore have a constant supply. In the way most agreeable to yourselves, brethren, let this supply be furnished; but we intreat you, in the name of Christ our master, to see that the supply do not fail, and that none of you refuse to contribute your proportion to it. We candidly and deliberately assure you, that we know of no possible way in which you can employ a portion of your property so extensively to promote the cause of true religion, and the best interests of mankind, as in that which we now present to your view. They who are the means of bringing into the church a single well qualified minister of the gospel, who would otherwise not have entered it, may be instrumental in saving thousands of immortal souls from perdition, and in raising them to all the joys of the heavenly world. *And Brethren*, we tell you seriously, that unless this plan for supplying ministers to our church shall be successful, we greatly fear that many of you will, in a few years, be without ministers. It is for yourselves, and for your children, that we entreat you to aid us on this occasion. We have no more interest—we can have no more—than any other individuals of our communion, in urging the system which we now offer to you.—It seems to us, and it has appeared to our general assembly, the best calculated of any that we can devise, to prevent a famine of the word of life, among the flocks of which we are overseers. This, and nothing but this, is the reason that we press it with so much earnestness.

Funds, not large in themselves, not requiring any oppressive contributions from individuals, but which, as already hinted, must be regularly kept up, will be necessary to an effective prosecution of our plan. For these funds then, we solemnly call on those who believe that the gospel ministry is necessary to good morals and social order; on those who believe that it is an institution of Christ Jesus our Saviour; on those who believe that faith cometh by hearing, and hearing by the word of God; on those who are willing to serve God with that substance which he has given them; on those who desire and pray for the spread of the gospel; on those who love their own souls, and the souls of their children; on those who

prefer eternity to time; on those, finally, who, to the Saviour who has redeemed them with his own most precious blood, are ready to offer a small part of their wealth to support his cause, and promote his glory in the world.

Brethren, "The grace of our Lord Jesus Christ,—who became poor, that we, through his poverty, might be made rich,—be with you all. Amen.

Signed by order of Presbytery.

JACOB J. JANEWAY, *Moderator.*
WILLIAM LATTA, *Clerk.*

The above address was ordered by the Presbytery of Philadelphia, to be publicly read in all the congregations under their care.

Attest, GEORGE C. POTTS, *Stated Clerk.*
November 28th, 1806.

QUESTIONS

Put by Dr. Ashbel Green, chairman of the standing committee of missions, appointed by the general assembly of the Presbyterian church in the United States of America, in 1805: answered, by commission of the elders' conference of the unity of brethren, and in the name of the Brethren's Society for the furtherance of the gospel among the heathen, in London, by C. I. Latrobe.

Question.—How long has your society existed?

Answer.—The church of the United Brethren, or Unitas Fratrum, has existed ever since the year 1453, when a company of truly pious persons, rejecting the corrupt doctrines and practices of the church of Rome, formed themselves into a congregation or church at Litiz, in Bohemia, first calling themselves, Fratres Legis Christi, and afterwards, being joined by others in the same view, Unitas Fratrum.

Q. What were the circumstances that led to it?

A. The enmity and persecution of the Papists, and the ardent wish of the brethren, to serve the Lord and promote his cause according to the dictates of their consciences, and by a close adherence to the principles laid down in the word of God.

Q. What are your leading religious principles?

A. The bible is the only source from whence the church of the brethren derive their doctrines. They maintain accordingly, that man is a lost and undone creature, fallen from God, and a slave to sin by nature, and that there is no other name given, by which he can be saved but the name of Jesus. They are therefore "determined to know nothing among men but *Jesus, and him crucified.* They differ in no respect, in essentials, from those who ascribe our whole salvation to God's free grace and love, but never enter into disputes about controverted points, and in the words of the scriptures, "*beseech all men to be reconciled to God!*"

Q. What obstacles or difficulties have you had to surmount?

A. The history of the church of the brethren exhibits a series of those difficulties and tribulations, experienced both by the church and by individuals, which our blessed Saviour foretold would be the lot of his followers. They have repeatedly suffered the most dreadful persecutions, and the enmity of the Papists was peculiarly directed against them. Both in ancient and modern times, they have been hated, reviled, and abused for Christ's sake.

Q. Have any opposed you by writings, or by government interest?

A. Perhaps no church has been more shamefully misrepresented and calumniated by writings and false reports. In antient times, governments in popish countries have persecuted the brethren with the most bitter animosity; but with regard to protestant governments, though enemies have frequently abused their influence with government, both in Germany and other parts of Europe, and even in England and America, to injure the brethren, they have not succeeded; and no opposition has been made, but rather much good-will shown by the different governments, under which the settlements of the brethren exist.

Q. What are your funds?

A. Chiefly the voluntary contributions of the members of the church. Each settlement in christian countries endeavours to support itself; the missions depend entirely upon voluntary donations and subscriptions.

Q. What is the number of your missionaries?

A. In 1805, about 170 brethren and sisters were employed in the different missions of the brethren.

Q. Are they men of education or not?

A. They are not, in general, chosen from among men of letters, who, by their habits, are not so well fitted for the arduous service of our missions. This is proved by experience. There are therefore but few of that description among them. Persons, brought up to some trade, well versed in the scriptures, and above all, having the grace of God in their hearts, and fervent zeal for the salvation of their fellow-men, but tempered with true humility of spirit, are found to be the most successful missionaries.

For the better management of the affairs of the brethren's missions, a *committee* is appointed by the general synods, (being a division of a conference or board of bishops and elders, chosen by the synods for the general superintendency of the church, and called the elders' conference of the Unity,) which, in conjunction with the whole board, directs all missionary concerns. But as these are very extensive, societies have been formed in aid of the said committee. Such are, the brethren's society for the furtherance of the gospel among the heathen, in London; the society for the propagation of the gospel, established at Zeist, in Holland; another at Bethlehem, in Pennsylvania, and a fourth at Salem, in N. Carolina.* But all these societies act under a delegated authority.

Q. What instructions do you give your missionaries?

A. The brethren educate none of their people for the express purpose of being employed as missionaries, as they believe, that that peculiar call must be from God himself, and that he is not confined to any human acquirements. But when the motives of a person offering himself for the work have been well examined, and found to be of a genuine kind, and he has been appointed to that service, he is admonished to make the bible his chief study, to pray that the spirit of truth would explain, and lead him into all the truth, that from the experience of his own heart he may testify of the love of God, and invite lost men to come to Christ for salvation.

Q. What are the places to which you have already sent missions, and what other places do you contemplate for them?

A. To Greenland, Labrador, the back settlements of Pennsylvania, N. Carolina; to the West-India islands—St. Thomas, St. Croix, St. Jan, Barbadoes, St. Kitts, Antigua, Jamaica, Tobago, (just now suspended;) Paramaribo in S. America: to the Free Negroes, and Arawack Indians on the Corentyn; to the Hottentots at the Cape of Good-Hope, and to the Calmucks in Russian Asia, neas Astrachan. It may be easily conceived that to supply so many establishments with missionaries in succession, is as much as so small a church can do, as upwards of twenty vacancies, at an average, occur in a year. New missions therefore are not just now in contemplation, though many offers are continually made to the brethren for that purpose.

Q. What has been your success hitherto?

A. The brethren have laboured with various success, in different places and at different times. The most successful missions of the brethren are at present: In Greenland, St. Thomas, St. Croix, St. Jan, Antigua, St. Kitts, and among the Hottentots at Baviaanskloof.

Q. What are your hopes and prospects for the future?

A. We have good hopes, that God will, as hitherto, continue to bless and make use of the brethren, though a weak and poor congregation, as instruments in his hand, for the promotion of his cause. Past experience fully justifies the most unbounded confidence in the Lord's help, and the most lively exercise of faith, even where, at present, little fruit is seen.

Q. What advice can you give us!

A. If you wish for advice of such, who, by long experience, have become, in some degree, acquainted with the subject, you will find the church of the brethren always willing to lay the result of their experience before you, sincerely wishing, that the Lord may still more abundantly bless and crown *your* labours, and the measures *you* may adopt for the conversion of the heathen, with success. There are so many points, upon which advice

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* The Rev. Mr. Loskiel, of Bethlehem, informs the committee, that the fellowship at Salem, N. Carolina, is not a distinct society, but belongs to the incorporated society for the propagation of the gospel among the heathen, established at Bethlehem, Northampton county, Pennsylvania. Hence it appears that they have but *three* societies: one at London; one at Zeist, in Holland; and another at Bethlehem, in North America.

may be asked and given, that it would exceed the bounds of a letter to touch upon them all. Only a few remarks are submitted to your consideration :

It is of the greatest consequence, that we ourselves are intent upon doing whatsoever we do in the name of God, and solely with a view to His glory, and not suffer ourselves to be swayed by our own spirit or prejudices. He will answer the prayers of his servants, if they are desirous to follow *his* direction in all things.

In the choice of missionaries we ought to be very cautious, and well to examine the motives and character of the candidates.

We think it a great mistake, after their appointment, when they are held up to public notice and admiration, and much praise is bestowed upon their devotedness to the Losd, &c. presenting them to the congregation as martyrs and confessors, before they have even entered upon their labours. We rather advise them to be sent out quietly, recommended to the fervent prayers of the congregation, which is likewise most agreeable to their own feelings, if they are humble followers of Christ.

We give them every needful instruction for the preservation of their health as well as we are able to procure it.

As we wish above all things, that brotherly love be maintained among fellow-labourers, we therefore do not advise to place two men of different religious opinions and habits, however worthy in other respects, under one yoke.

When converts from among the heathen are established in grace, we would advise not immediately to use them as assistants in teaching, but to act herein with caution, and a reference to the general weakness of their minds, and consequent aptness to grow conceited.

We also disapprove of bringing converts to Europe under any pretence whatever, and think it would lead them into danger of harm to their own souls.

Missionaries are no longer useful, than as they are with *their whole heart* in their calling, and we advise to employ or retain none, but such as delight in their work.

We advise, that where more are employed, one of approved character and experience be appointed *first missionary*, to superintend the work, and that each prefer the other in love, and be willing to follow.

Nothing more need be added, for all who seek counsel, help and support from God our Saviour himself, will be led through his grace into the *right* way, and the best mode of planting and watering. It is He alone who giveth the increase, to whom be all the glory. Amen.

CHR. IGN. LATROBE,
Secretary of the United Brethren in England.

London, Nov. 28th, 1805.

A NARRATIVE

Of J. Lyle's mission in the bounds of Cumberland Presbytery.

THE Rev. John P. Campbell having declined the appointment given him to ride two months, in the bounds of Cumberland Presbytery: on motion, made by Mr. Campbell, the synod of Kentucky unanimously agreed to appoint me as a missionary to go the abovementioned route.

Sat. Nov. 2, 1805. I went to the Beach meeting house, where a meeting was appointed by the Presbyterians and Methodists, called in this country, the union meeting. There I heard a sermon delivered by a Mr. N——, who has lately been licensed by the Cumberland Presbytery, and is said to be a man of learning. There was nothing very remarkable in his sermon, except his pressing exhortations to the people to pray out—shout—dance, &c. in time of divine worship. He told them to shout—pray aloud, or do whatever duty they felt an impression to do. Said he, "I believe it will not offend God, and I am sure it will not offend me." The people, though prior to this seemingly careless and inattentive, were roused to action—shouted—prayed aloud—exhorted and jerked, till near the setting of the sun.

I am well aware, that it is impossible to describe an assembly thus agitated, so as to give those who have never seen the like, a just and adequate idea of it. I would just observe, that though I had been accustomed to seeing strong and indescribable bodily agitations, in the upper counties of Kentucky, and had frequently seen the jerks, yet all this observation and experience, did not prepare my mind to behold, without trepidation and horror, the awful scenes now exhibited before me. The jerks were by far the most violent and shocking I had ever seen. The heads of the jerking patients flew, with wondrous quickness, from side to side, in various directions, and their necks doubled like a flail in the hands of a thresher. Their faces were distorted and black, as if they were strangling, and their eyes seemed to flash horror and distraction. Numbers of them roared

out in sounds the most wild and terrific. I had heard the howling of wild beasts, and the tremendous roar of the lion, but I can say, without hyperbole, that those were gentle accents compared to some I heard in this assembly. The people camped in waggons and tents around the stand. I retired to the Rev. William M'Gee's. The people who lodged here appeared engaged in singing, conversing, leaping and shouting. They appeared much like a drinking party when heard from the other room; but when I drew nigh, found their language and rejoicings were of a religious kind.

Sabbath, Nov. 3. Preached on 1 Cor. 13, 13, last clause. The audience was large, very attentive, and a solemnity seemed to reign in almost every countenance, especially during the application. I heard that an infidel being convicted, exclaimed—"Where did that man come from"—fell on his knees and cried for mercy. Mr. M'Kindre, a methodist elder, preached after me: then the ordinance was administered to a large number of communicants, many of whom appeared deeply affected—some shouted—some wept—some leapt—and some danced and jerked, and jerked and danced a long time after they rose from table. Afterwards the people were dismissed. I retired to Mr. M'Gee's, with whom I conversed about the conduct of the Cumberland Presbytery, in licensing young men who were illiterate and tainted with Arminianism.

Monday, Nov. 4. I am informed that there are four preachers of B. W. Stone's party, now engaged in this country, especially in several settlements on the Cumberland river; in forming societies and leading away disciples from the Presbyterians and Methodists after them. Mr. Stone himself was at this meeting till today about 11 or 12 o'clock, but was not suffered either to preach or commune. He and his agents have formed three societies in this lower country; one in New Cumberland, one about six miles from Nashville, and one at Franklin; and are making inroads and distracting congregations in other places.

Sabbath, Nov. 10. Preached in the forenoon on Luke 24, 40, 1st clause. The people were generally attentive, and the pious people appeared solemn. Afterwards I administered the Lord's supper. The communicants appeared in general to be affected, and some to feel very tenderly.

Monday, Nov. 11. I preached on Psalm, 11, 6. Many of the professors and others seemed deeply affected. There were but few who did not shed tears. During this occasion, several appeared under serious impressions.

Wednesday, Nov. 13 I preached in Franklin to an attentive audience. Here, as was mentioned above, a small congregation formed by the Presbytery, has fallen a prey to Mr. Stone and his agents from Kentucky, and are now, except a few, enamoured with the Palagian and Socinian doctrines.

Sabbath, Nov. 17. About 12 o'clock arrived at Mr. Watson's on the west fork of Red River, about twelve or fourteen miles nearly west of Clarksville. When I came, one of the illiterate ministers of this Presbytery was about to preach, but would proceed no farther; and though ill with a bad cold, and much fatigued, I had to preach. My text was John 8, 36. The audience (considering this meeting was in a destitute place, and numbers of the people not at all brought up to religion) were very attentive. The serious part of the audience appeared solemn and devout—some appeared to be deeply affected with the things spoken. After sermon Mr. Ewing assisted in administering the sacrament to about thirty or forty communicants, who appeared to be warmly engaged. Notwithstanding the coldness of the evening, the people would not accede to a proposal of having societies in the neighbourhood, but camped, according to the custom of the country, in the open air, and in tents. I retired to Mr. Jefferies'.

Monday, Nov. 25. Being court day, I attended at the court-house, to see the inhabitants of the county; and having a good opportunity, I sent an appointment to Mr. Irvin's, in the bounds of a small congregation, called Mount-Zion, which is connected with the one around the court-house, called Mount Carmel. In Mount Carmel there are about eight or nine families, in which there are about twenty-one communicants, who are Presbyterians or Calvinists in sentiment. The most of these live agreeably to their profession; but though they have a minister among them, they lament that they are destitute of the means, or in other words, that they do not hear those doctrines preached to which they are attached; and that experience which gives all the glory to God These people are the first with whom I have formed any acquaintance, in the bounds of this Presbytery, who adhere strictly to the doctrine of our

confession. The other Presbyterian societies, through which I have passed, are so far as I could learn, (except a few individual professors, one here and another there) deeply infected with Arminianism.

I understand that the elders in Carmel and Zion were not elected by the people; but were nominated by Mr. M'Gready, and never set apart in the usual mode.

OBITUARY.

On Thursday, January 15, 1807, deceased Mrs. ELIZABETH K. GREEN, consort of the Rev. Dr. Green, of this city, in the forty-ninth year of her age.

Mrs. Green was a woman of uncommon excellence. Her death, though not distinguished by signal displays of triumphant faith and hope, approaching to vision and enjoyment; yet deserves special notice in our magazine, as it was the termination of a life which, on account of its christian virtues, is entitled to the honour of being proposed as a model, especially to all placed in a similar station. To say that she was faithful to her husband, affectionate to her children, and kind to her domestics, would be giving her common praise. Her memory merits more.

Endowed with an understanding sound, correct, and improved; possessing a native sense of propriety, remarkably discriminating; blest with a mind uncommonly firm, and adorned with the graces of christianity; she was admirably qualified for that sphere to which providence had called her by marriage, and discharged the duties of it with singular fidelity and acceptance. Anxious for the character and usefulness of her husband, as a minister of the gospel, she assumed the whole burden of domestic affairs, which she conducted with great prudence and economy; and by her assiduous attentions to the people of his charge, contributed to gain him that high standing in their affections which he so deservedly holds. In her deportment she was dignified, condescending and complacent; equally acceptable to every class of that numerous and respectable religious society to which she was related. The poor loved her for her affability; the rich courted her on account of the peculiar charms of her conversation. Her attentions in company were so kind and unwearied, that all present received a share; and her manners were so admirable and captivating, that few left her society without being ready to unite in her praise. Persons of every discription, in that large circle of acquaintance in which she moved, were delighted with this excellent woman, who could, with such facility, accommodate her conversation to their various tastes.

The sickness which terminated the life of this invaluable woman, was long and painful. Alternately exciting hope, and awakening fear, as to its issue, it was calculated to try her faith and patience. Her pains, often severe, she bore with christian submission and fortitude. During her last confinement, her views of herself were very humble and abasing; but she was supported by a steady faith in the all sufficient merits of Jesus Christ, and by a consoling confidence of having that love to God which is the sure product and certain evidence of genuine faith. At a time when her relatives and friends were flattering themselves with hopes of her recovery, in an unexpected moment, she, very suddenly, expired.—But they sorrow, not as those who have no hope. Under the greatness of their loss, they are consoled by an humble confidence that she fell asleep in Jesus, and that her spirit, in the mansions of blessedness, waits, in joyful hope, for the resurrection of her body to immortal life.